A LETTER TO THE *Authors of the Answers to the* Case of the Allegiance due to Sovereign Princes, stated and resolved.

By Dr. *WILLIAM SHERLOCK.*

By a Gentleman of the Communion of the Church of England.

Gentlemen,

I Have with a little commotion of mind (as who is able to exercise a Stoical Apathie in great Provocations) observed all your motions for the two last Years; And although I did not expect any great degrees of temper from such Men when they had got the Reins loose and the Bit between the Teeth; yet I thought at last the meer shame of saying the same things so often over and over again, would have put a stop to your Career. But, alas, nothing will satisfie some Men who having been a long time restrained from venting their beloved Principles, think they can never take liberty enough when they once have it.

The Principles of the Church of *England*, or those of the Professors of that Religion which is by Law established, have ever been thought so advantageous to Government in general, and to our Monarchy in particular, that the late King, when he disclaimed her Communion, gave that for his reason why he would Protect and Defend her and

her Children; and it had been well for him if he had not been put upon other Methods by designing Men.

Their present Majesties have however made the same Profession, and that not only verbally, but in their Coronation Oath have given us the most Sacred Assurances, that they will preserve that Protestant Religion which is by Law Established. Others are indeed by Law tolerated, but still that is the Religion that is Sworn to be preserved, protected, and defended, whilst all the rest are only allowed a bare Indemnity.

Why then must every one that has sooner or later submitted to their Majesties, and have heartily and sincerely taken the Oaths of Allegiance to them, be pelted by a parcel of Pamphleteers, only for Assigning such Reasons for it as are consistent with the Doctrines of the Church of *England*, and the Practice of the Primitive Church in the like Circumstances? There has scarce appeared one Piece that was written by those of our Communion for the satisfaction of the *Non-swearers*, but there has presently been published a swarm of virulent and malicious Pamphlets against it, written no doubt by Their Majesties special Friends, for they all pretend to be zealous *Williamites*, great promoters of the late Revolution, the first that were in Arms against the late King. Ay, and it may be if the truth were examined, and they would but vouchsafe to set their Names to their Books, we might find them as busily Plotting against *Charles* the First, and *Charles* the Second, as *James* the Second; and against him too in the *Monmouth* Invasion, as well as in the late Revolution.

Well, but the late good Service has attoned for all their former Crimes, and they have not only merited a Pardon for all that is past, but a Reward too, and much good may it do them, I neither envy their good Fortunes, nor would purchase the best of them at the same Price, and with the same Hazards; so that they need never fear I will be their Rival.

But what need is there of all this? Is the late Revolution here in *England* of that nature, that those that have complied with it may justifie their so doing upon the Principles of the Church of *England*, or is it not? If we can justifie it upon our own Principles, why are they offended? If we cannot, what harm have we done them? Is any Man discontented that the number of his Friends and Assistants are encreased by Men of various Interests and Principles, who have the same great design to carry on that he had? Are not all the Princes in Christendom at this time united against *France*, notwithstanding their different Principles and Interests in other things?

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But then if it is not juſtifiable upon the Principles of the Church of *England*, but we muſt renounce our Principles before we can become the Loyal Subjects of King *William* and Queen *Mary*, which the *Non-ſwearers* pretend, and theſe *Williamites* back them in; then is the late Revolution condemned not only by the *Non-ſwearers*, but by the *Williamites* alſo; For if it is innocent it may be juſtified by our Principles, and if it is not, their Principles will no more juſtifie it than ours will. And I am ſure it is not for their Majeſties Intereſt to have the World think they have done that which cannot be juſtified upon the Principles of that Church which they have ſworn to defend, and of which they profeſs themſelves to be. And which is more, of that Church which is the greateſt part of the Nation, and of which the far greateſt part of the *Nobility, Gentry, Sword-men, and Crown-men* of the Nation profeſs themſelves Members; all which are by theſe Men declared Rebels and Traitors by their own Principles, if what they ſay is true.

Here is a Myſtery at the bottom of all this, and it is not impoſſible to ſet it in ſo good a Light that no Man will wonder at it, tho' perhaps it will not be my good fortune to do it, but however I will try if I can; and if I offend them by it, the care is before-hand taken, and I am reſolved not to be over-much concerned, tho' I expect a ſwarm of venomous Inſects about my Ears for it.

When this Revolution was began in *Holland*, it was the great care of theſe Gentlemen to win over the Church of *England* men by all the Arts of Wheadle and Courtſhip that was poſſible, and the Advice then was *inſtead of remembring or upbraiding them with the oppoſition and rancour which they expreſſed againſt our Perſons, Principles, and Ways, let there be no Language heard from us but what may declare the Joy we have in our ſelves for their Converſion, and the intire Truſt and Confidence we put in them.* And a little after; *It were the height of Wickedneſs, as well as the moſt prodigious Folly, to imagine that the Conformiſts have abandon'd all Fidelity to God, and caſt off all care of themſelves, and their Country, upon a miſtaken judgment of being Loyal and Obedient to the King. They know as well as any, that the giving to* Cæſar *the things that are* Cæſars, *lays them under no Obligation of ſurrendring unto him the things that are Gods; nor of ſacrificing unto the Will of the Sovereign the Priviledges reſerved unto the People, by the Fundamental Rules of the Conſtitution, and by the Statutes of the Realm. And they underſtand as well as others, that the Laws of the Land are the only Meaſures of the Princes Authority, and of the Subjects Fealty; and where they give him no right to Command, they lay them under no tye to Obey. The ill effects of*

Animosities amongst Protestants, pag. 16. Thus sweetly the *Syrens* allured us then; And because what they said was true, we had reason to believe it was sincere, if we had not known the nature of the Animals.

But so soon as ever the Work was done, and the late King was shipp'd for *France*, all this Courtship was out of Doors: these Church of *England* Men, these Conformists, were the Men of Arbitrary Principles, the Men that had endangered the Liberties of *England*, and the Protestant Religion, by their Doctrine of *Passive Obedience*, or *Non-resistance*; and all that they had said before was now forgot: and tho' the Papists were pardon'd, and the old Parliament Rebels rewarded, there was no quarter to be allowed to the Surrenders of Charters, the Opposers of the Bill of Exclusion, the Defeaters of the *Monmouth* Invasion.

In *Scotland* the Episcopal Party sate still and would have no hand in the Revolution, and we see what followed, and tho' they have since made dreadful Complaints, and expressed a great resentment of their Folly in suffering this Blessing to be stollen from them, yet they have not yet been able to obtain a place for Repentance, tho' they have sought it with Tears. In *England* it was otherwise, we were in expectation of a Parliament before the Revolution began, and the Members in all places were fixed, and it was not possible of a sudden to change them; and this case would admit of no delay, so that most of the Members were Church of *England* Men, and there was no helping it. This was a great Obstacle to the Designs of these Men, and have embittered all their Joys, and made them so uneasie and dissatisfied that they can hardly relish what they have got, because they had not all they expected.

They were very zealous to have got the Act for taking the Oaths to Their Majesties limitted to a very short time, that Men having but a little time to bethink them, might more generally have refused them, as they did in *Scotland*; but the six Months that was allowed (much against their wills) was so well imployed, that the Number of the *Non-swearers* was very small in comparison, and if these very Men had not made it their business to traduce all that took the Oaths as *Apostates, time-servers, and perjured Men*; perhaps it would have been much less than it was.

And whereas the great Objection against taking the Oaths was raised from the *Doctrine of Passive Obedience, or Non resistance*, whoever endeavoured the Reconciling the taking of the Oaths with that Doctrine, was sure to have all these zealous *Williamites* (as they called

led themſelves) on his Neck, as well as the *Non-ſwearers*, and there was nothing in the World they deſired ſo much as to have it thought that whoever took the Oath to their Majeſties, did *ipſo facto* renounce that Doctrine, as Impious and Heretical.

There were ſome few that did not take the Oaths till the ſix Months were almoſt expired; others did not take them till the next ſix Months were almoſt out; and ſome few have taken them ſince, as they were able to ſatisfie themſelves. Now all theſe have been affronted to the utmoſt degree by all the Party; and every Man that takes the Oath raiſeth a new Clamour; ſo that it is apparent to all the World, ſome Men fear nothing more than that there ſhould be no *Non-ſwearers*. That is, they are afraid that all the Nation ſhould unite in Their Majeſties Intereſt.

There were ſome few that took the Oaths before they were ſatisfied, to keep their Places, and have ſince ſcandalouſly diſputed againſt the reſt, as far as they durſt; and this they took up as another opportunity to defame all the reſt. And if any Man appeared againſt them, preſently he was a ſwearing *Jacobite*; nay, we are made believe, all the Church of *England* Men that have taken the Oaths are in their Hearts *Jacobites*, which is now the ſcoulding term for the title of *Papiſt in Maſquerade*, is now ſuperanuated and grown out of Faſhion.

The *Atheiſt*, the *Hobbiſts*, the *Commonwealth-men* are all joyned in one cry againſt the *Innocent Doctrine of Non-reſiſtance*, for very different ends I confeſs, but with equal noiſe and boldneſs; and Men value themſelves very much if they have had the good fortune never to have been tainted with this dangerous Doctrine, eſpecially if they were ſuch as have ever lived in the Communion of the Church of *England*. Nay, he that was a *Trimmer* in the times of *Charles* the Second, concerned in the *Whig Plot*, or the *Monmouth* Invaſion, the Act of Excluſion, or the 41 Rebellion, thinks it is a matter of great Reputation, or good Qualification, to recommend him to the eſteem of all *ſober Men*; whilſt he that was true to the Princes that have Reigned over us, durſt not once mention his Loyalty upon pain of being thought unworthy of all Truſt or Regard.

Now what is the meaning of all this? why all this pains to run down a Doctrine that never did nor can do any harm, but when it is abuſed by ill Men to ill purpoſes? And yet it never did them any ſervice neither that moſt pretended to uſe it, to our damage. Are they afraid our preſent King or Queen will make uſe of it to the Ruine of thoſe Liberties they have ſo lately Eſtabliſhed by Act of

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Parliament? No, this is certainly none of their fears; but these Men have something else in Prospect. The Monarchy, the Government, both in Church and State, are not yet in the condition and state they would bring them: they well foresee that if Their Majesties should be once settled in the same degree of Power and Majesty with their Predecessors, and that be backed by the whole Church of *England*, supported and confirmed by the old Loyal Doctrine, and bound upon the Consciences of Men as it was before; when ever they shall have occasion to repeat their old Contrivances for the Undermining or Unsettling it, here will be a powerful and a numerous Party ready formed to oppose them, and therefore now whilst the Crown is ingaged in a Dangerous and Expensive War, they are to make use of the opportunity at home to make a strong Party to deal with it so soon as the times will permit them.

I suppose there is no Man that is in his right Wits, but must see that it is Their Majesties Interest that all their Protestant Subjects should Unite as one Man in their Interest and Service. This was made the great reason of the Tolerating the Dissenters, and this has ever been the Aim and Design of all wise Princes and States; and our Enemies have shewn us how much they fear it, by their restless endeavours to Divide and Disunite us at home, which they seem to depend more upon than upon any Forces they can send against us; and the Prospect of this was the thing that finally prevailed upon *James* the Second to leave the Nation, *viz.* that we *might fall into Confusion*; so that upon the matter, all the World has declared that Disunion and Division at home is beneficial to our Enemies, and destructive to us.

Well, then if it be so necessary we should Unite, upon what terms shall we do it? Renounce the Doctrine of Non-resistance and Passive Obedience, the Title of King *James* both before and after his Desertion, and all the Merits of your Church of *England* Loyalty in standing by the Crown of *England* in the worst of times, and then we shall Unite. Your humble Servant Gentlemen; Will nothing less do? Are these terms to be imposed by a tolerated Party, on that which blessed be God is yet by Law Established? I hope we may Unite upon much easier terms than these; if we may not, some body is to blame, and in due time will wish they had been wiser.

For my part, I believe our now most Gracious Sovereigns King *William* and Queen *Mary* are both *de jure* and *de facto*, as Lawful King and Queen of *England*, by an Hereditary Right which commenced from the time the late King *James* left the Throne, tho' it was not declared

clared till the Twelfth of *February* following, as ever ſate upon the Throne. But then I neither can nor ever will renounce the Doctrine of Paſſive Obedience or Non-reſiſtance rightly underſtood, nor can I yield that King *James* did forfeit his Crown, or that I was abſolved from my Allegiance before he wilfully threw it up and deſerted the Nation; but I believe I am not equally bound to ſtand by a Prince that Governed at the rate he did, as I ſhould have been to ſtand by one that Governed according to his Laws and his Coronation Oath. So that no Man in the Nation is or poſſibly can be better ſatisfied in Their Majeſties Title and Government than I am; no Man was ſooner ſatisfied than I was, no Man has more Heartily ſerved them than I have done, nor more diſintereſſedly, for I have got nothing by the change, but I have loſt much.

But then, after all my Principles are the ſame they were, my Allegiance has deſcended in the ſame manner to King *William* and Queen *Mary* as it did to *Charles* the Second and *James* the Second, not altered in the leaſt in the degree or reaſon of it. They were in their times the Miniſters of God, and the lawful and undoubted Soveraigns of the *Engliſh* Nation, and ſo are theſe: The ſame God that ſet up *Charles* the Second, and *James* the Second, when ſo great a part of the Nation did what they could to have the firſt of them *Abjured*, and the ſecond *Excluded*; the ſame God, I ſay, has by his Providence ſet King *William* and Queen *Mary* upon the Throne; and by his Grace I will bear the ſame Faith and Allegiance to them as I did to the former; and for the ſame cauſe.

Now if ſome Men are not ſo well ſatisfied as I am, but think they are ſtill bound to perſiſt in their Allegiance to the late King, becauſe he is not dead, nor has yet made a formal ſurrender of his Crown to Their now Majeſties, what is this to me? muſt I renounce my Principles becauſe others that have imbraced the ſame Principles are not of the ſame Mind that I am? Or ſhall we of the Church of *England*, that have heartily and ſincerely ſworn Allegiance to King *William* and Queen *Mary*, and defended them with our Lives and Fortunes; ſhall we, I ſay, be Rejected, Traduced, Libelled in Print, only becauſe we perſiſted in our Allegiance to King *James*; not only as long as he uſed us well, but as long as he would ſtay? Surely they that gave ſuch Teſtimony of their Loyalty to one Prince, will deſerve a little Regard and Protection from another who ſucceeds in the ſame Right. Their now Majeſties are of our own Religion, they were our Deliverers out of a moſt uncomfortable ſtate, the hopes we had that they ſhould one day be ſo was our greateſt Comfort in all

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our Diſtreſſes; and they have accordingly delivered us ſooner than we did expect, or perhaps durſt wiſh. And now after all this, what reaſon is there that any body ſhould ſuſpect, that we that were ever Loyal to all their Predeceſſors, ſhould after all the Aſſurances that one Man can poſſibly give another, be ſtill falſe diſſembling Hypocrites, and Traytors to God and them: And in the mean time, others that have been Diſloyal to all their Predeceſſors, that have been Plotting and Contriving the Ruine of the *Engliſh* Monarchy for above Fifty Years together, ſhould engroſs all the Loyalty from us!

Gentlemen, If you are offended with this plain dealing, you can thank no body but your ſelves; you have endeavoured to ſatisfie your Party by your Arguments, ſuch as they are, and altho' I could not approve of them, yet I never ſet Pen to Paper againſt them, becauſe they ſeemed to be well meant for Their Majeſties Service, and if they did not ſatisfie me, yet they might pleaſe ſome others; and provided Men were brought over to Their Majeſties Service, I was contented. But, on the other ſide, when I produced my Arguments, I had preſently a parcel of your ſnarling Vermin at my Heels, which I deſpiſed. And when the learned Dr. *Sherlock* came forth upon the ſame Charitable Deſign, you treated him ten times worſe than you did me; and becauſe I perceive he has not thought fit to give you any Anſwer, I have ſent this ſhort Letter to let you know, that if the Coaſt is clear, and I may have the liberty of the Preſs as well as you, I will, one after another, ſend every one of you my Remarks and Objections againſt what you have written againſt that great good Man. And in the mean time I am,

Your, *&c.*

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